

1.6.5

38b (שוב לא תשמע) 40a → (אמר ליה ר' ירמיה לר' זירא)

1. לא תאכל עליו חמץ שבעת ימים תאכל עליו מצות לחם עני כי בחפזון יצאת מארץ מצרים... פרק טז פסוק ג
 2. והי ביום הששי לקטו לחם משנה שני העמר לאחד ויבאו כל נשיאי העדה ויגידו למשה: שמות פרק טז פסוק כב
 3. ונתתי עשב בשדך לבהמתך ואכלת ושבעת: דברים פרק יא פסוק טו
 4. ברוך אדני יום יום יעמס לנו האל ושועתנו סלה: תהלים פרק סח פסוק כ
 5. ויאמר אם שמוע תשמע לקול ה' אלהיך והישר בעיניו תעשה והאזנת למצותיו ושמרת כל חקיו... שמות פרק טו פסוק כו

- I Continuation of earlier discussion – report of יוחנן ר' making ברכה ראשונה ואחרונה on a salted olive
- a Question: how could he make ברכה אחרונה? Once the seed is gone, it's less than כזית
 b Answer: it was a large olive, and even without the seed, was still בינוני כזית (explanation of אגורי)
- II Revisiting issue of ברכה ראשונה on boiled vegetables
- a Suggestion: it follows dispute of בר קפרא as per story with תנאים
 i Rejection: all agree - שהכל; scoffer thought cabbage עדיף as it is a staple (tho מברך preferred)
- III Assorted reports of students (in first two cases, reporting from their teacher's rulings)
- a (from הונא ר') ר' זירא: turnip tops are בפה"א if cut into large pieces; if small – שהכל
 i But then: when he came to יהודה רב, he was taught that both are בפה"א
 1 Explanation: the small pieces are cut that way in order to be sweeter
- b (from כהנא ר') ר' אשי: beet soup – without a lot of flour – is בפה"א; turnip soup, with lots of flour – במ"מ
 i But then: he recanted and said both are בפה"א
 1 Explanation: addition of flour is to act as binder (tangential note of therapeutic quality of beet soup)
- c פפא ד' assumes it to be obvious that any "vegetable-water" is בפה"א
 i Question: is aniseed water – is it used to remove foul smells (no ברכה) or to sweeten the pot (בפה"א)?
 1 Answer: from ruling that once it has generated טעם, there is no liability for תרומה → בפה"א
- d המוציא בר אשי ד' חייא בר אשי
 i Apparent dissent: ר' חייא says that המוציא should be said when bread is broken (this one already broken)
 ii Defense (רבא): in either case, the bread is broken when the ברכה is completed (→ המוציא)
 iii Final ruling: follows רבא – first make the ברכה, then break bread
- IV Discussion re: priority of ברכות with different types of bread
- a If: they brought pieces and a complete loaf before him
 i ד' הונא: it may be said over pieces (especially if bigger than the loaf)
 ii ד' יוחנן: the complete loaf is the ideal focus of the ברכה
 1 However: all agree if the pieces were of wheat bread and the complete loaf of barley – פת חטין עדיף
 2 Note: parallels dispute re: giving best or most complete for תרומה
 (a) However: all agree if the כהן is present, give him the best; dispute is if he isn't there
 (i) ד' זק: separate that which will last (e.g. complete, though smaller, onion)
 (ii) ד' יהודה: still give nicest (e.g. half of a larger onion)
 3 Note: a ירא שמים fulfills both - places pieces inside the complete loaf and making the ברכה on both
 4 ד' פ: all agree that on פסח, one must place broken piece inside complete one as per v. 1
- b ד' אבא: all agree that on שבת, two complete loaves are required as per v. 2
 i Discussion: re: cutting all of them or just what he plans to eat
- c ד' אמי ור' אסי: used to deliberately select bread used for עירוב; it was used for 1 מצוה, use for another
- d Acceptable interruption between המוציא and eating:
 i ד' אביי: telling people to take the bread – no need to repeat, but asking for relish etc. – is a הפסק
 ii ד' יוחנן: even that is no הפסק, but directing the servants to mix food for animals is
 iii ד' ששת: even that is not a הפסק, as per רב's dictum that one must feed animals before eating (v. 3)
- e Related (ר' חייא): ברוצע must not say המוציא until all guests have something to put on their bread
 i Exception: if the bread is tasty and doesn't need a condiment (as per story at גלותא's house)
 ii Tangents: various nutritional advice of which foods are good for which ailments etc.
- V Analysis of יהודה ר' opinion that ברכות should be more specific
- a Source: v. 4 – just as each day requires a unique ברכה, so too does each type of food
 b Related אגדה (also by זביד ר'): interpretation of v. 5